

l'istitut, e per i suoi scopi.



PRENTET IN THE PRENT HO  
OF MARIN MICHEL

OF MARIN MICHEL

014

of the singing

book







## HOVV TRVE CHRISTI-

ANE LIBERTIE CONSISTETH

*in the true seruice of god, and not to doe  
vwhat each one listeth as our carnall  
Gospellers vould haue it to be.*

**W** O the end wee moy the  
better vnderstand the car-  
nall libertie of our Gospe-  
llers ( which is no other  
thing in deed, but the ser-  
uice of Sathan ( wee shall declare pres-  
entlie wherein consisteth true christi-  
an libertie, which is no other thing In de-  
ede but the true seruice of God, as wee  
shall prooue hereafter.

Before all the things wee must vnder-  
stand that oure Christian libertie carieth  
with it selfe two things, the first is to be  
made freie from the seruile yoke of  
Iudaicall ceremonies.

The second is to be made free from  
deadly sinne turrany of Sathan & gylt-  
innes of eternall damnation, which thrie  
things are so linked to gether that non  
of them can be seuered from the other.

As concerning the first point of our Christian Libertie, which is to be free from the seruile yoke of Iudaicall ceremonies, it is prooued by these authorities of the holy Scriptoure which ensue hereafter.

Act. 15.

Gsl. 4.9

Gal. 5. 1.

1. Ieb. 7.

R2. 1.

bid. 18.

This it is writtenc in the Acts of the Apostles: why tempt you God, ( sayeth S. Peter ) to put a yoke vpon the necks of the Disciples which neither your selues nor yet your Fathers could beare before.

But how will you tourne ageine to the weak and poore Elements, which you will serue againe stand and be not holden againe with the yoke of seruitde, the Priethood: being translated it is necessarie that there be also a translation of the Lawe. ( infra ) reprobation being made of the former Cōmandement, because of the weaknesse and vnprofitableness thereof for the Lawe brought nothing to perfection.

You see by all these Authorities of the holy scriptoure how these rites and ceremonies of the Iewes were troublesome to be kept because of the greate multitude thereof, they were werke and beggarly Elements, for so much as the could

gave



giue no grace at all, as our Sacraments  
doe to the worthie receiuers. Therefore  
reprobation was made of them at the  
cūming of Chrift, which was the time  
of correction, so wee were made free  
from the seruill yoke of all these Iudai-  
call cerimonies. This much concerning  
the first point of of Christian Libertie.

The ſecond point of Christian Libe-  
rtie is to be made free from ſlauerie of  
finne Tyrranie of Sathan and gyltineſſe  
of Eternall dāntion which thrie things  
ar ſo linked to gether that non of them  
can be ſeuered from the other.

For Sathan in the begining of the wo-  
rld did ſo ſubdue the whole world to his  
obedience be originall finne when he  
did withdrawe our firſt parents from  
the obedience of God to his ſubiection,  
that all thier poſteritie are borne the  
Children of wraith & indigation in the  
curſe and malediction of God, ſubiect  
to deadly finne, corporali death and  
damnaion Eternaall.

Therefore Chriſti calleth Sathan the  
Prince of this world. S. paul calleth Sat-  
han the God of this world, which hath  
blinded the minds of Infidells and wo-  
rketh in the children of diſobedience.

Chr-

*epheſ.*

3.

*1hon* 12

31. 2.

*cor.* 4. 4

*epheſ.* 2

2.

*True Chastitie.*

Christ compareth him to a strong armed man, which keepeeth his palace by strong hand that is the Dominion which he hath ouer the soules of men by sinne, for as the kingdome of Christ is Establised in the soules of men by grace so the kingdome of Sathan is strentned in the soules of men by deadly sinne.

Mat. 1.

23.

Threfore it was decreed in the concell of the holy Erinitie that the sonne of God should inuest him selfe with humane nature and suffer death vpon the Crosse for many respects, first to satisfie the Iustice of God, for the offence done to God by Adame and his posteritie, secondly to redeeme the man from the painis of hell, deadly sinne and Tyrrany of Sathan thirdly to purchasse to man the fauoure and grace of God in this world and glorie in the other world to cume.

As concerning Sathan he hade no right to vsurpt any Dominion aboue the finnes of men, Because they are creaturs of God and doe nowise belong to him, bot the Iustice of God for the offence done to God did permite him to take dominion ouer the sonnes of Adame and to

2. cor. 4. vse his Tyrranie againste them, to dece-  
4. ephes. iue and blind their minds with false

2. 2.

Imaginatons



& points of Infidaltie & to stirre them  
vp to all kind of sinne and chiefly to  
Idolarie.

Sathans Dominion is to greate ouer  
the sonne of men, that there is no hum-  
aine power, that may deliuer them from  
his Tyrannie, without the speciall vertue  
and assistance of God, for there is no  
power sayeth God vpon earth that may  
be compared to his power.

Iob. 41.

24. 1.

3. 12.

This Dominion and Tyrranie of Sat-  
han is taken away from the sonnes of  
men, by the Sacrament of penitence, but  
chiefly by the vertue of Baptisme, where  
in the merites of Christs passio are fully  
applyed to them, where they obtaine  
remissione of all their sinnes Iustified &  
made the sonnes of God, & so translated  
from the power & Dominion of Sathan  
to the Kingdome of Christ.

ephes. 6.

12.

So in that consisteth chiefly Christian  
Libertie, to be deliuered from the guilt  
of Eternall damnation deadly sinne. &  
Tyrranie of sathan; for these thrie things  
are so linked to gether that non of them  
can be seuered from the othere, for the  
chiefe fruits of Christs passion consist in  
that, men should be deliuered from the  
slauerie of sinne, Tyrtanie of sathan, &  
giltinesse

chiefe  
fruits of  
Christs  
passio

Luc. 1.

74.

Ihon

34.

8.

giltinesse of Eternall death, that ( so be-  
 ing restored to the grace and fauour of  
 God ) wee may from hencefourth serue  
 God by Christian Iustice and holynesse  
 of Life, as S. Luke writt without feare  
 being deliuered from the hands of our  
 enimis wee may serue ham in holynesse  
 and Iustice all the dayes of our Life.

Christ did deliuer his faitfull floke fro  
 the seruitud and bondage of dedly sinne  
 as he sayeth in the Euangell of S. Ihon  
 verely I say vnto you that whoseuer co-  
 miteth sinne is seruant vnto sinne, but  
 yf the sonne shall deliuer you form sin-  
 ne, you shall be free Indeede.

Youe see here how Christian Libertie  
 consisteth in that wee by the grace of  
 Christ should be deliuered from the seru-  
 itud and bondage of deadly sinne.

Rom. 6.

16.

6.

S. paul likewise sayeth to this purpose,  
 knowe you not that to whom soeuer you  
 giue your selues as seurnts to obey. that  
 you are seurnts to him who to you obey  
 whether it be to sinne, vnto death, or  
 obedience vnto Iustice, and when you  
 were the seruants of sinne, you were vo-  
 ide of Iustice.

Here you see that the seruitude and  
 bondage of men, is to sinne vnto death,  
 and



Christian libertie to liue in Iustice and  
holynesse of life.

As concentering our deliuerie from the  
tyrranie of Sathan, Christ sayeth: the  
prince of this world shall be cast fourth,  
that is out of the Dominon ouer mens  
soules.

Ihon 2.

23.

Coloss.

1. 23.

S. Paul sayeth likewise to the collossi-  
ans who hath deliuered vs from the  
power of darknesse and hath translated  
vs in the Kingdome of his deare sonne.  
You see here how our Christian libertie  
consisteth in that point, that is to be de-  
liuered from the power and tyrrany of  
sathan and since translated to the King-  
dom of heaun, by the grace of Christ  
giuen vnto vs in the Sacrament of Bap-  
tisme and penitence by the merits of his  
passion.

1. Ihon.

S. Ihon in his canonicall Epistle wri-  
teth to the same purpose saying: he that  
sinneth is of the Deuill, for this purpose  
the sonne of God was made manifest  
that he might disolue and driue away  
the workes of of Deuill.

Marke here that as the seruitud and  
bondags of man consisteth in deadly  
sinne which is the seruice of the Diuill so  
our Christian libertie consisteth in Iustice  
and

& holynesse of life, which is the seruice of God, for this cause the sonne of God did come in this world to disolue and driue away sinne, which is the woeker & seruice of Sathan, to make men worke the workes of iustice, which is the seruice of God and true Christian libertie of the soule.

Ephel.

1. 4.

Ephel. 2.

10.

Rom. 6.

18.

Therefore S. Paul sayeth: being made free from sinne you are made seruants vnto Iustice. ( againe ) the Lawe of the spirit of life by Christ Iesus hath freedde me from the Lawe of sinne and death that is as much as yf he wold say. as the Lawe of God written in the tables of stones did condeme all such to the death as did not keepe the same, so the lawe of spirit of grace graffed and written in the hearts of the faithfull, deluereth them from such sinne and death in making them to keepe the same, according to the ordinance of God.

That this Lawe of the spirit of grace which deliuereth men from the flauerie of deadly, Tyrannie of Sathan, & guiltynesse of Eternall death, is graffed and writren in the soules of the faithfull of the New Testament S. Paul writteth againe expresly to the Hebrewes seying for

hebr. 8.

10.



for this is the Newe Testament which I will dispose to the House of Israell, after these dayes sayeth our Lord, giuen my lawes in their minds and in their hertts, I will writt them,

Thus as the breach of the written lawe of God maketh men slaues to sinne, to Sathan, and gilty of Eternall damntion: Rightso the Lawe of grace grafted and written in the hearts of the faithfull maketh them to keee the written Lawe, and consequently deluteth them from the Curse of the written Lawe, that is from the flauerie of deadly, sinne Tyr- raie of Stahan and giltyesse of Eternall death, as S. paul writteth to the Rom- ans: so our Christion libertie consisteth in that point, that the faithfull by the Lawe of grace grafted in their hearts by the merits of festis Christ are truely made free from the flauerie of deadly sinne Tyranny of Sathan and giltyesse of Eternall death, and Inableth them to serue God freely & glaidly, by Chri- stian Iustce, and holynesse of life, as S. Luke writteth in his Euangell.

This freedome from sinne the Angell of God did promise, when he said to S. Iosephe: Iesus shall saue his people from their

Rom. 8.

2.

Lue. 74.

mas. 1.

21. tit.

2. 14.

thair finnes. S. paul also sayeth: Christ gaue him selfe for vs that he might redeeme vs from all Iniquitie.

So yf wee were not made free from deadly sinne and Iniquite, Tyrraue of Sathan and guiltinesse of Eeternall deatd, Christ can nowise be called our fauour and redemptour, because our freedome, Christian libertie, and redemption consisteth chiefly in that point ( according to the former Scriptours ) that Christ redemed vs from our finnes and Iniquities, Tyrranie of Sathan, and guiltinesse of Eeternall death, and yf wee abyde still in deadly sinne ( as the protestants will haue all men to doe ( then they must also grant that they doe not only abid in slauerie of deadly sinne, but also in the Tyrranie of Sathan, and guiltinesse of Eeternall damnation, without true Christian libertie, because deadly sinne, Tyrranie of Sathan, and guiltinesse of of Eeternall dath are so linked together ( as is mentioned aboue ) that it is impossible to any of them to be seuered frō the other.

Rom. 8.

¶

S. Paul writteth againe: the creature shall be deliueaed from the seruitud and bondago of corruptiō in to the glorious libertie



libertie of the sonnes of God:

Here S. Paul opposeth the libertie of the sonnes of God to the multitude and bondage of corruption. the corruption of man is deuyled in tow kinds, in the corruption of the qualitie of the sonnes which man did contract by our mortallitie of the Bodie.

This corruption of the facultie of the soule is an habituall auer sion from God, which is deuyled in tow parts in the auer sion of the mind from God, & corruption of the concupissence.

The auer sion of the mind from God is formall originall sinne, and corruption of the concupissence an effect thereof

This auer sion of the mind is taken away by Baptismant grace. When the Children of Adame are made the sonnes of God. and also by the Sacrament of Penitence when the man tourneth from deadly sinne to the fauour and grace of God againe.

S. Paul speaking of this renouation of the mind, which is our first iustification thus writteth to the Ephesians renewed in the spirit of your mind and put on the new man which according to God is created in the iustice and holynesse of trueth

D. Torm

Q. 82.

art. 1.3.

Mat.

28. 16.

Narc.

16. 16.

Eze ch

18. 21.

Ihon 2

20. 0 2.

Ephes.

4. 23.

Ephes.

6. 14.

trueth: ( againe ) stand therefore hauing  
your loynes girded in truth and clothed  
with the bristplate of Iustice.

Thus as the man did loose originall  
Iustice in his soule by the fall of Adame:  
so his mind is renued & clothed agane  
by the grace of Iustification, which he  
obtaineth in the Sacrament of Penitence  
by the mirits of Christs Passion; so the  
corruption of the mind is taken away  
by the grace of Iustificatiō in the world.

As concentering the corrrption of the  
concupisfence which is an effect of  
originall sinne, it is litle and litle taken  
away by the mortificaton of the flesh &  
worthie recption of the holy Sacrament  
for the disordained affectious of the  
concupisfence, are so bond by the grace  
of God receiued in the holy Sacrament  
that the Spirituall man hath full Domi-  
nion ouer them, althought they be not  
altogether extinguishe in him.

Thus when the mind of man is conuer-  
ted to God, and the disordained affect-  
ions of the concupisfence subdued to  
the obedience of reason by the grace  
of God, then the corruption sett at liber-  
tie from the Dominion of the disor-  
dained affections of the concupisfence  
which

how  
reasn is  
sett at  
libertie



which is true Christian libertie.

As contrariwise when the disordained affections of the concupissance ouerthrow reason and stirre vp men to deadly sinne, then the man is drawen away from his true Christian libertie, ( which consisteth in the Iustice of the soule and holynesse of life ) and reason is made seruant to the concupissance, & the man slave to sinne, drudge to Sathan, & also guiltie of Eternall damnatione.

For as deadly sinne, Tyrannie of Sathan, and guiltinesse of Eternall damnation are properly the curse of the writtē Lawe, which euery man doe incurre by transgression of the same, so the lawe of the spirit of life is grafted in the soules of the faithfull, which deliuereth them from such a curse of the written lawe in making them to keepe the same by the vertue of Christian Iustice & holynesse of life giuen by the grace of God as S. Paule writteth to the Romans saying: the lawe of the spirit of life by Christ Iesus hath freedde me from the lawe of sinne and death. againe Christ hath redeemed vs from the curse of the lawe, that is when he did purchase such abundance of grace to his Elect by his death vpon

Rom 8.

2.

Galat.

3 23.

vpon the Crosse, as enableth them to keepe the lawe, and so saue them from the curse of the same.

Thus as the corruption of the mind is taken away by these gifes of grace in this world, rightso the corruption and mortalitie of the Bodie shall be taken away by the gifts of glorie in the other world to come.

Therifore it flloeweth by good consequence that the libertie of the sonnes of God consisteth in the gifts of grace which make the faithfull free from deadly sinne, Tyrranie of Sathan, and guiltie of eternall death in this world, & in the gifts of glorie, which inuest the corruptible Bodie of man with Incorruption in the world to come.

*Galat. 5.*  
13. VWherefore S. Paul speaking of the libertie of the sonnes of God by grace in this world, he thus writteth to the Galatians saying: for Bretherē you haue been called vnto libertie only vse not your lebertie in occasion of the flesh, but by Charitie serue on an other. so our Christian libertie is not to Liue according to the flesh and to doe what wee list without subiection to any lawe, as the Protistants wol haue it to be, but to



to serue one an other by Christian Charitie and holynesse of life.

S. Iames in his canonically Epistle doth confirme the same thus writting but he that looketh in the lawe of perfect libertie and hath remained in it not made *Acob. 1.* a foregetfull hearer but a doer of the *25.* same, the worker shall be blessed in his deede.

Here you see how Iames in this sentence calleth the lawe of perfect libertie; so that Christian libertie and hapinesse of man is to abyde constantly in the lawe of God and so he shall be blessed in his workes & deeds when he faithfully doth keepe the same.

*2. cor. 3.*

S. Paul likewise sayeth: where the *17.* spirit of our Lord is there is libertie, this *Rom. 5.* is the spirit of life of grace ( as S. Paul *5.* writteth to the Romans ) powred in the hearts of the faithfull, which deliuereth the not only from the seruile yoke of the olde lawe but also from the slaue-rie of deadly sinne & seruitud of Sathan.

Therefore as true Christian libertie and hapinesse of man stand in the keeping of Gods Comandement, which is no other thing but to loue God and our Neighbour faithfully by Charitable affection

affection. so the boundage seruitude and vnhapinesse of man, consist in the breach and transgression of Gods cōmandements, whereby the transgressor maketh him selfe bound slaue to deadly sinne, and gratfull seruant to Sathan and gilty of eternall damnation.

Now good reader to conclude this purpose, you may see most euidently by these former authorities of the holy scriptour, how true Christian libertie consisteth in the seruoce of God, whereby the fathfull doe serue God by true Christian libertie and holynesse of life (as S. Luke writteth) and not to liue according to the flesh and to doe what each on desireth without subiection to any lawe, either diuine or humane, as our Protestants wold haue their Christian libertie to be, according to their Gospell.

luc. 2.

74.







HOVV THE LIBERTIE  
VVHICH THE PROTE-  
STANTS CHALLENGE VN-

*to them selues by their Gospell, is not  
true Christian liberie. vvhich confi-  
steth in the true seruoce of God  
and holynesse of life.*

( As is prooued aboue ) but bōdage  
anc flauerie of sinne and dam-  
nable seruice mad to Sathan.

**W**E haue prooued aboue in the  
Chapter before how true Chr-  
istian libertie consisteth in the  
true seruice of God, Christian Iustice  
and holynesse of life.

Now it resteth to prooue that the  
libertie of the Gospell which the Prot-  
estants challenge to the them selues, is  
not true Christian liberie, but flauerie  
of sinne, and damnable seruice of Sathan.

For probation of this point, you  
most vnderstan that the chiefeft point of  
the Protestants libertie ( which they call  
falsly Christian libertie ) is to be exempt  
and

and made free in their consciences from the keeping of the Lawe of God, so that it hath no power to accuse or condemne them before the Iudgement of God, when they transgresse the same.

For Luther, writeth in his comentaries to the Galatians.

*Sola fides necessaria est, ut Iusti simus, cetera omnia liberrima, neque precepta amplius neque, prohibita.* that is, only faith is necessarie that wee be iust, all other things are free, neither Comanded, nor yet forbidden.

He writteth againe in that same place: *Si conscientia dicat peccasti, Responde peccavi. Ergo Deus punietet damnabit, non, at lex hoc docet, nihil mihi cum lege, quare quia habeo Libertatem:* that is, yf thy conscience accuse the that thou hast sinned answere I haue sinned then God will punish and condemne the, not but the Lawe of firmeth the same but I haue no thing to doe with the Lawe wherefore; because I haue libertie.

Here Luther opposeth their Christian libertie, so to the Lawe of God, that the one can not stand with the other, wherefore such as are subiect to keepe the Lawe of God haue no Christian libertie, and likewise such as haue Christian libertie

Luth

cap 2<sup>n</sup>

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libertie haue no thing to due with the Lawe of God. thus he make h all Protestants free from keeping of the Lawe of God, the by their Christian libertie, so they may doe what they please contrarie to the Lawe of God, without scruple of conscience, because it hath no power to occuse or condemne them before the Iuhment of God, according to this doctrine of Luthers.

Luther writteth againe in his Booke of Christian libertie *Nullo opere, Nulla lege homini Christiano opus est cum per fidem sit Liber ab omni lege.* that is as yf he wold say the Christian man hath on need of any worke or of any Lawe because he is made free from all Lawes, by faith in Christ.

Thus you see good riader how Luther maketh all his protestants free in their consciencer from keeping of the Lawe of God, so that they may doe what they please without damnation prouiding they belecue to be saue in the blood of Christ.

Caluin taketh Luther by the hand in this point of Christian libertie, thus writting in his Institutions of the Lawe of God, which are the ten morall cōmandements

Col. lib.  
2. inst. cap.  
7. sect.  
14

andementes: *Nunc Ergo quoniam* &c. Now therefore because the Lawe hath a power towards the faithfull not such a power as may bind their consciences with a curse ( *Infra* ) or to make them offrayed confounding their cōscences with a curse destroy the transgressours therof.

*D. Tom.  
in cap. 3.  
ad Galat.*

Thrie things are to be considered in these worde of Caluins: the first is that the Lawe hath no power to condemne the transgressour, or malefactor, with a curse that is ( as much as yf he wold say ) that the Lawe of God hath no power to condemne the transgressour, as guilty of death, for the curse of the Lawe is not only priuation of grace which is the death of the soule, in this life, punition likewise by corporall death, but also damnation eternall as Christ sayeth: go you accursed to ever lasting fire.

*Mat. 25.*

The secound poent dependeth vpon the first that is cōsidering that the Lawe of God hath no power to condemne the transgressour with a curse, or guiltinesse of death, the transgressour or malefactor, needeth not to be affrayed for any punition, when he transgresseth the sam  
this



This is the libertie they challenge to them selves to doe all kind of euill, without all feare of Gods Iudgement or damnation eternall,

The third point not vnlike tow forme, is that the Lawe of God hath no power to confound or destroy the transgressor, that is as yf he wold say, the Lawe of God hath no power to confound the transgressor or malefactor in the Iudgement of God nor yet power to condemn, or destroy him by eternall damnation, against that sentencc of S. Paul writting to the Hebrewes: a man despying the Lawe of Moyles without any mercie daith vnder tow ortherie witnessis. how much more thinke you doth he deserue worse punishment. which hath troden the sonne of God vnder foote that is in despying his Lawe and commandements.

heb. 10.  
18.

Caluin writteth againe: for sith the Lawe leaueth no man rightieous, either wee are excluded from all hope of iustification, or wee must be loosed from the Lawe, and so that there be no regard at all had of workes, (Infra) therefore taking away all mention of the Lawes, and laying aside all thinking vpon

lib. 3.  
Inst. cap.  
16. sect  
2.

vpon workes, wee must embrace the only mercie of God, when wee entreat of Iustification.

Here good reader you shall obserue that Calvin,, to establish his Iustificatiō by only faith in the blood of Christ, and merice of God hee maketh him selfe free from the Lawe of God, and all good workes as seruing to no purpose, for their Iustification and saluation.

*Ibidem.*  
*sect. 4.*

Caluin writteth againe our conscience being free from the voke of the Lawe it selfe, of their owen aceord let them obey the will of God.

This is as much as yf he wold say the consciences of the protestants and puritans, will not be constrained by any Lawe, to obey the will of God, or to doe any good workes, but yf they please to obey the will of God, and worke good workes of their awen accored & good will they may doe the same, and yf in case they doe otherwise, they are so free from the yoke of the lawe, that it hath no power to condemne them with a curse affray, confound, or destroy the when they transgresse the same, as Calvin writteth in the second booke of his

*Cal. lib.*

*2. Inst.*

*cap. 7.*

*sect. 14. Inst.*



This much concentering the first point of the Protestants libertie. whereby they make them selues free from keeping of the Lawe of God, with freedome to doe what they please, either good or euil without scruple of conscience, feare of Gods Iudgements, or eternall damnation

The second point of their Christian libertie, is to be made free in their consciences from the Lawes of temporall Princes and Magistrats, so that they sticke not for feare of consciences to, transgresse the Lawes of their Prince when they may doe it secretly without slander or punishment of Magistrate.

For Luther writteth in his booke Intiuled of the captiuitie of Babilon. *quo iure Papa. &c.* by what right doth the pope ordaine Lawes vpon vs, who gaue him power to thrust in captiuitie the libertie which is giuen vs by Baptisme, neither the Pope Bishoppe or any other mortall man hath power to bind any Christian man with the syllabe, of any Lawe vnlesse it be the mans consent.

*luth. lib.  
de capti-  
uit. Bab-  
ilna cap-  
de Bapti-  
sme.*

Thus you see good reader, how no mortall man hath power to bind the consciences of the Protestants, whether he be a spirituall or tempoarall prince vnlesse

Be'larm.  
lib 4 de  
summo  
pontificis,  
cap. 15

vnlesse it be made by the mans owen consent, for Baptisme sayeth, Luther, hath made them all free in consciences from the Lawes of mortall men, so the Protestants without scruple of consciences may transgresse the Kings Lawe, when they may doe the same quyetly without slander and punishment of the Mahistrate Luther againe writteth the same erroour in his booke of Christian libertie.

Caluin agreeth with Luther in this point of doctrine of the libertie from Lawes of princes thus writting: *Iam vero cum &c.* Now therefore sith faithfull consciences, hauing receiued such prerogatiue of libertie, as wee haue aboue sette foorth (Infra) wee conclude that they are exempt from all power of men (Infra) Paull declaireth, that Christ is destroyed vnlesse our consciences stand fast in their libertie, which verely they haue lost, yf they may at the will of man be snared with their bounds of Lawes & ordinances.

Here you se good reader, according to this doctrine of Caluins, how the consciences of the Protestants, can not be bound by any power of Lawes or ordinances of men.

Ther



Therefore what euer the King or temporall Prince. cōmand the Protestants to doe by their Lawes, the Protestants are not bound in conscience to keepe the Kings Lawes, but may transgresse them when they please without scruple of conscience, and chiefly when they doe it quietly without flunder or punitiō of the magistrat, so thes libertie which the Protestants challenge to the selues is to be free from keeping of all Lawes ( as much of God as of man ) this is no other thing but to haue libertie to cōmite all kind of sinnes which are forbidden by the Lawes of God and man.

Caluin writteth againe: moreouer this encreffeth the difficultie that Paul teacheth that the Magistrat ought to be obeyed not only for feare of punishment but also for consciēces sake, wher vpo follouth that consents are also bound with the politique Lawes, but yf it were so then all should fall that wee haue spoken in the last chapter, and Intend now to speake concerning the spirituall gouernment.

Here you see good reader how Caluin reasoneth against the truth when he sayeth: that the consciences were bound by politique Lawes ( as S. Paul sayeth ) the

lib. 4.

Inst. cap.

10. sect.

3.

S. Paul

Rom.

13. 1.

all

all that he hath said against this opinion should fall and that also which he is to speake of spirituall gouernement thereafter: so he thinketh no shame to dispute against the expresse words of S. Paul, which sayeth that the magistrat ought to be obeyed not only for feare of punitiō, but also for conscience sake, which sentence the Protestans deny, to establish their Iustification by only faith, without all good workes commanded by the lawe of God and man.

*Rhm 31*

*1.*

*libertie to*

*sinne as*

*Caluin*

*teacheth*

*Ibid. sect*

Caluin writteth againe that althought the Bishops of the Romaine Chnrch were true Bishops ( as they are ) yet I deny that they are therefore apointed Lawe makers ouer the faithfull.

*Ibid. sect*

Caluin writteth againe thus saying our consciences haue on thing to doe with men, but with God only.

Thus you see euere where, how Caluin denyeth flatly, that consciences of the faithfull be bound by the Lawes of men, whether they be spirituall or temporall. so that is the libertie of their Gospell, is to doe what they please without controlling of any Lawe, either of God or man, as prooued aboue.

The third point of their libertie, is

to



to be made free from the working of all good workes, and not bound in conscience before God to worke them, but to esteeme of them as things indifferent, so that the faithfull shall nowise be touched in his conscience to vse indifferently all outward actions. at some times, and some time leaue theme vnused, as it pleaseth him to doe.

For prooffe of this point of their libertie they affirme that difference which is betwene the Lawe of Moyse in the old Testament and the Euangell of Christ in the nowe Testament, is that the Lawe of Moyse promised Iustification and saluation to only such as did keepe the Lawe: but the Euangell of Christ (say they promiseth Iustification and saluation by only haith in Christ, without any condition to keepe the Lawe of God or yet to worke good workes.

*Luth. in  
cap. 2 r.  
ad galat.  
philipi. de  
locis  
lege et  
euangelio*

This is the very ground of their Religion and libertie of their gospel, to obtaine both Iustification & saluation by only faith in Christ, without any condition to keepe the ten cōmandements of God, or to worke any good workes at all,

For Luther writeth thus in his commentaries

*cōmentaries to the Galatians: Sola fides  
 Inth. necessaria est. ut iusti simus, cetera omnia libe-  
 in cap. 2. rina, neque precepta amplius nōq, prohibita.  
 ad Galat. That is only faith is necessarie to make  
 vs iust. all other things are free or Indi-  
 fferent, neither cōmanded nor yet fore-  
 biden.*

You see by these words of Luthers  
 that only faith is necessarie to saluation  
 all other things ( as good workes are fre  
 and Indifferent, neither cōmanded nor  
 yet forebiden: so the Protestants are  
 not bound in conscience, before God  
 to worke good workes but they may  
 worke them, or not worke them Inde-  
 fferenetly, as they please, because they  
 are neither cōmanded nor yet forebidd-  
 en, according to this doctrine of luthers  
 Luther writteth againe in the argument  
 of the Epistle to the Cialatians: *Summa  
 ars et sapientia Christiano est, nescire Legem,  
 Ignorare opera, et totam Iustitiam actiuam*  
 that is; the highest arte and Christian  
 wisdom, is to misknow the Lawe, for-  
 eget all good workes, and all actuall  
 Iustice.

You see how he banisheth Cleane  
 away all good workes, which are the  
 actuall Iustice of Godlie Christians  
 with the Lawe of God it selfe.



Luther writteth againe in his booke  
of Christian libertie: *Null opere. Nulla  
lege homini Christiano opus est, cum per fit liber* lib. de lib  
*ab omni lege.* Christ.

That is the Christian man hath no  
need of any worke or of any lawe, fith  
by faith in Christ he is made free from  
all lawes.

You see here how they are not bound in  
conscience to workes before God, but  
make them selues free from working of  
all good workes by their faith in Christ  
only. thus when they are not bound to  
worke no good workes in their conscience  
before God, they must haue libertie to  
liue in sinne and doe what they please.

Luther writteth againe in his booke  
of christian libertie: *Bona opera non faciunt  
virum bonum. nec mala malum.* that is, good  
workes makes not a man good, nor euill  
workes make not a man euill.

So according to this doctrine the  
Christian man needeth neuer to paine  
him selfe to doe good worke, because he  
is neuer better to doe the same, and like-  
wif he needeth neuer to feare to doe any  
euill workes or any sinne that may plea-  
sour him, because it will not make him  
worse in doing the same.

luther

Luther writteth againe: *vbi fides est nullum peccatum nocere potest*; where faith is no sinne can harme the man.

Here he trketh the feare of God cleane away, and teacheth the man that he may comit all kind of sinnes he pleaseth, without hurt of his conscience & saluation prouyding he beleue in Christ.

Luth. lib.  
de capte-  
uit babi-  
lonica.  
cap. Bap-  
tismo.

He writteth againe: *vidi quame dives sit homo Christianus, vell Baptisatus. vt etiam volens, non posset perdere saluem suam, quantiscunq peccatis, nisi uolet credere, nullaenim peccata possunt illum damnare nisi sola incredulitas*. Thou seest how rich the Baptised Christian is, that euen willingly he can not loose his saluation, howsoeuer great his sinnes be vnlesse he will not beleue, for no sinne can condemne him but only Incredulitie.

What malicious spirir of hell could haue giuen greater libertie to man to comit all crymes of the world, to satisfie his concup sance & disordned appetite, without all feare of conscience, then Luther hath giuen here to his Protestants when he sayeth that the Christians, man can not loose his saluation howso-  
ner great his sinnes be, vnlesse he wile not beleue, & that no sinne can harme him



him or condemne, but only Incredul-  
itie.

This is the libertie of their gospel to be made free from the working of all good workes with libertie to commit all the finnes of the world, for bidden by the lawes of God and man, Wherefore this libertie of theirs is not true Christian libertie, which is the true seruice of God to worke good workes, but the damnable seruice to Sahan.

Now yf you will aske at Ihon Calvin what he beleeueth concerning the working of good workes, he will say to you, that the faithfull are not bound in conscience before God to worke good workes but to hold them as things Indifferent, to be vsed, or left vnused according to the will of man.

For thus he writteth in the third booke of his Institutions: either wee are excluded from the hope of Iustification or wee must be loosed from the lawe & so that there be no regarde at all head of good workes ( Infra ) therefore taiking away all mention of the lawe and laying aside all thinking vpon workes, wee must embrace the only mercede of God, when we Intreat of Iustification.

Caluin in these words maketh him  
selfe

Cal. lib.  
3. last.  
cap. 19.  
sest. 2.

selfe and all his disciples free from keeping of the Lawe of God, and working of good workes, to establish his Iustification by only faith.

*Ibidl* fest  
6.

Caluin writteth agiane speaking of their Christian libertie: the third part (of Christian libertie) is that wee be bound with no conscience before God of any outward things, which are by them selues Indifferent, but that wee may indifferently some time vse them, and some time leaue them vnused.

Caluin in these words holdeth all the outward actions of the bodie, and good of the faithfull, as things Indifferent to be used or left vnused according to the will of man prouyding he hold fast the inward action of the soule, which is to beleue to Iustified in Christ, setting asid the Lawe of God and all good workes as is mentioned before.

An other prooffe wherefore the Protestants hold them selues free in conscience before God, from the working of all good workes, is that they esteeme all the good workes of iust man to be but deadly sinnes weighted in the Iudgement of God, and because God will not Comand a man to comit deadly sinne, thence



thence is that they are free in conscience before God from the working of all good workes, which are no other thing but deadly finnes, as they affirme themselves. weighated in the Iudgement of God.

For Luther thus writteth in his assertions: that no man is, which should not perswad him selfe to sinne deadly at all times, yf his life be compared to the Iudgement of God.

Calvin likewise agreeth with Luther thus writting: that which is amongst the comoune people accounted righteouesse it before God meere wickednesse.

All the Protestants and Puritains agree in this point of Religion, that there best workes weightied in the Iudgement of God are but deadly finnes, or then infected with the payson of deadly sinne, therefore they affirme that they are not bound in conscience to worke them.

This is the libertie of their gospel to be free in conscience before God from the working of good workes with libertie to doe what they please, prouyding they beleue to be saue in the Blood of Christ, without the workes of the Lawe,

V What other thing is this libertie of

lib. 3.

Inst. cap.

22. sect.

4.

libertie to  
commit all  
kind of  
sinnes.

our

1. pet. 2.

18. Pro-

testants

are seru-

ants to

their

own

corruptif-

sance and

bune

slaves

to sinne

and

Satan.

2. Pet. 2.

18.

2, Tim 2.

26.

our gospellers but only ( as S. Peter sayed ) a veale or Cookst of malice to doe what they please, vnder pretence of their libertie, and faith in the blood of Christ.

And in an other place they speaking proud presumptuous words of vanitie they allure in desires to with drawe the selues from sinne and error promitting them libertie ( that is to performe without scruple of conscience their owen carnall desires ( where as they them selues are the seruants of corruption, that is of their owen corrupted concupis- sance disordained appetite, vitious affections for of whome a man is ouercome, of that he is the slaue; also considering therefore, that they are overcome by their owen vitious desires and likewise by Sathan, they are slaues to their owen vitious desires and seruants to Sathan, which holdeth them ( as S. Paul sayeth ) in his snares and captiuit. ar his owen will.

Althought wee haue sufficiently proued ( as much by the holy Scriptures as by their owen doctrine ) how the libertie of their gospel is no other thing but to be excoemed and made free in their

con



consciencs from the working of all good workes to establish their Iustification by only faith in the blood of Christ: neuer the lesse for the better Instruction of these that are simple and Ignorant. I thought good to make their libertie ( which is but a veale of malice ) more euident to the whole worlde by such exampels as ensue hereafter.

The first example is yf a Protestant Merchtn which is to passe to on cuntrey where Idolatrie is professed, wold aske at hie Minister yf he might with saue conscience goe to the Idolater Church and there adore the Idolls of the cuntrey with saue conscience, for the sauetie of his life, and free traficking in the contrey, the Minister could answer to him no other wise ( according to the former doctrine of the Protestants and libertie of their Gospell ) but that he might goe in to the Idolater Church, & there adore Idolls, because he is not bound in conscience to keepe the Lawe of God where ti is said: The Lord thy God thou shalt ador and him alone serue

Dout.

13.

The secound example is: yf a man which can not be reuenged of an other by force, for the dispight and Inuy he carieth

carrieth against his enimie, wold demaund at his Minister yf he might Inpoyson him with faue conscience, and so becaue his enimie of his life the Minister must say ( accordind to the libertie of their Gospell ) that he might kill his enimie any way that lyth in the reach of his power without hurt of his conscience, because he is not bound in conscience to keepe the lawe of God where it is said: thou shalt not kill or slay the nighbour.

The third example is: yf a gentle woman which were adeeted wantoesse, wold aske quyetly at her Minister, yf she with faue conscience might play the wanton with a young strgpling by her husband, the Minister must answere to her, that she may passe hir time with any young man she lixeth best providing she do the tounes quyetly without flander, because she is not bound in conscience to keepe the commandement of God where it is said: Thou shalt not comit adulterie, by reason of the libertie of the their Gospell, and faith in the blood of Christ or likewise that she hath not freewill to resist ther temptation, but that she must yeelde vnto the same for that is their doctrine.



39

The fourth example is yf a seruant  
Protestante which hade the handling of  
his Maisters siluer wold aske at his Mi-  
nister, yf he might take any of his maif-  
ters goods or guere quyetly with saue  
conscience, the Minister must answer  
to him that the seruant Protestant may  
take his Maisters guere with saue conscie-  
nce prouiding he doe the same quyet-  
ly without slaunder, because he is not  
bound in conscience ( by reason of the  
libertie of their Gospelle ) to keepe the  
comandements of God, where it is said:  
thou shalt not steelle, and likewise be-  
cause he hath not freewill to resist the  
temptation but that he must yeeld vnto  
the same according to their doctrine. yd

The fift example is yf a man wold  
Inquire of his Minister yf he might with  
saue conscience be a fals witnesse and  
fore sweare him selfe to pleasour his  
friend in any action of Iustice, because  
he may gaine twantie crounes of the  
sunne so to doe, the Minister can answ-  
ere no otherwise, but he may doe the  
same with saue conscience, prouiding  
he doe his tourne secretly, because the  
liberte of their Gospell faith in the  
Blood of Christ haue deliuered and him

and

and made him free in conscience from the keeping of that Lawe where it is said: thou shalt not beare false witnesse against thy neighbour.

The sext example is: yf a protestant will demand of his Minister whether he is bound in conscience, to fast, pray, or to giue almes to the poore or not, the Minister must answere him, that he is not, bound in conscience so to doe because that yf he wold giue all his substance to the poore that wold not helpe his soule to heauen nor yet by fasting or praying, for so much that the Iustification and saluation of man is by only faith in the bloode of Christ, and not by fasting praying almes deeds, or any other good workes, which in the Iudgment of God are no other thing but deadly finnes althought they apeare to be good workes in the sight of the world.

The seauinth example is: yf a Theefe were condemned to death by a lawefull Iudge, the Theefe may say to the Iughe that he doth him wrong to doe so because that he condemnith an Innocent man, yf you will speare why so, he will answere you & say that he is not bound in



in conscience to keepe that cōmandēent of God, where it is said; thou shalt not steale, because he is made free from the keeping of all lawes, both of God and man and working of all good workes, by libertie of their Gospell and faith in the blood of Christ, which is the only meane whereby he obtuinth Iustificat-ion and saluation without all good workes cōmanded by the lawes as much of God as man.

And for defence of this erour they alledge the authoritie of S. Paul which writting to the Romans sayeth: for wee account a man to be Iustified by faith, without the workes of the Lawe: ( Againe ) whosoeuer are of the workes of Lawe are vnder a curse ( Againe ) & that in the Lawe no man is Iustified in the of God, it is manifest because the Iust liueth by faith. ( againe ) Christ hath deliuered vs from the curse of the Lawe ( as they say ) can neither accuse or condemne the transgressour or mal-ectour because Christ hath deliuered the faithfull from all curses and punishment of Lawes and craueth nothing of them but to beleue that they shall be saue by his blood without workes of the Lawe.

Rom. 8.  
28.  
Galat  
3. 2. 6,  
Galat.  
3. 22.  
Scriptu-  
res false  
Interpre-  
ted.  
this

This is the chiefe ground of their religion which consisteth in thrie things: the first is that a Protestant should neuer paine him selfe to doe a good worke, because it is but a deadly sinne in the sight of God, which deserueth rather damnation, thon any rewerd of life, as Luther and Caluinin writteth in werdes expresse.

*Luth. in  
assertart.  
36. cal.  
in antido.  
coneil.*

The second is that a Protestant should nowise feare the Iudgment of God or eternall damnotion in comieting any sinne where in he delighteth: because that sinne can not hurt the mans saluation ( as they say ) which beleeueth to be saue in the blood of Christ,

*trident.  
secs. 6.  
et lib. 3.  
Inst. cap.  
12. festi-  
one. 4.  
luth. lib.*

The third point is that a protestant obtaineth his Iustification and saluation without all good workes cōmanded by the Lawe by only faith in Christ, as Luther writteth in his comentaries to the Galtians when they say that a true liuely faith can not be without good workes.

*de capti-  
uit. Bab-  
ilon. cap.  
de baptis.  
cul. lib. 2  
Inst. cap.  
8 sect.*

Wee answere that their faith can not be a quicke liuing faith, but a dead damnable faith because all the best fruits and good workes which spring out from their faith are but deadly finnes in the

*56.  
luth. in  
cap. 2.  
ad galat.*



Judgment of God as all the protestants  
affirme them selues, and chiefly Luth-  
er & Caluin in the places aboue quoted.  
therefore the Protestants can not be  
saue neither by their faith in Chrtist,  
nor yet by their good workes: because  
their faith is but a dead haith cōdemned  
by the apostle S. Iames, and all their  
good workes deadly sinnes condemned  
in the Iudgment of God. *S. Iame,  
the 2. cap.*

Now to drawe neere an end concer-  
ning the Christian libertie of the Protes-  
tants, wee affirme their Christiā libertie  
which they challenge to them seules (ac-  
cording to their doctrine) no other  
theng, but to be made free in their con-  
sciens from keeping of all Lawe, both  
of God aud man, and likewise to be free  
from working of all good workes cōm-  
anded by the Lawes, for the one depen-  
deth from the other, and so consequen-  
tly to doe what they please in all sinn-  
efull desires without feare of the Iudgm-  
ent of God or of eternall damnation  
prouyding they beleue to be saue by the  
blood of (Chrst).

Therefore wee conclude most truy  
that such a libertie (to be made free  
from all Lawes and good workes cōm-  
anded

comanded by God & man & to doe what they please in all sinnefull desires without fear of Gods Iudgments or damnation ) is not Christian libartie, which consisteth in Christian Iustice and holynesse of life, but the very seruice of Sathan done to him by deadly sinne and damnable workes worthie of eternall damnaion.

S. Ihon.

8. 8,

For as S. Ihon sayeth: he that comitteth sinne is of the Deuill. but all the workes of the protestants and all the actions of their Religion are deadly sinnes, and meere malice in the sight of God. ergo all the workes of the protestants and all the actions of their Religion, are no other thing, but the damnable seruice of Sathan.

S. Ihon.

2. 4.

S. Ihon.

calleth

m

phers.

Moreover S. Ihon sayeth againe: he that saeth he knoweth God keepeth not his comandements, he is a lyer and the truth is not in him.

But the Protestants say they know God by faith and keepe not his comandements.

Ergo all the Protestants are but lyeres and the truth is not in them.

This I. speake chiefly of the Pillars of the Protestant Chruch, ( which gaue them



them seues out most Impudently for  
reformers of the truth ) as of Luther,  
Caluin, and such like, and not of  
Ignorant Ptoestants deceiued  
by them, which know not  
Indeed well what they  
should belecue.

**F I N I S**

